

THE
W O R K
OF SIN

(in the Flesh)

Condemned, and the Power of the
Enemy (in and over the Creature mankind) by Spiritu-
al Weapons resisted, and Warred against; In a Controle of
the dark Reason and Imaginations and Conceiving, of Fallen
Man in and under the curse of the Law that was added because
of transgression;)

AND

Wherein is opened and unfolded, by and from the Spirit,
of Truth, the Mystery of much and many Truths con-
tained in the holy Scriptures, in these Several particulars of the
Doctrine of holy Faith.

1. Concerning New Wine put into old bottles, or a new peice of cloath
into an old Garment &c.
2. Concerning the Wedding garment which many in this day are found
without &c.
3. Concerning the fruitless Tree that cumbereth the ground.
4. Concerning the words of Christ, fear not him that can kill the bo-
dy &c. In which hell death and judgement are treated on, and such
likewise described who are already in it; And
5. Whereby the difference of the Creatures sinning
against the Judgement of God (in a time of ignorance) and against
his mercy (in a time of knowledge) is discoursed

Which is a precious warning and visitation of repentance, to all
the world, but especially to thee! (O England.)

By one that hath remained hidden (in the retiredness of spirit in and with
God) a friend to all souls and lover of truth and righteousness R. B.

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*Concerning New Wine put into old bottles, or a new peice of
cloath into an old garment &c. Wherein is described the
difference between a man changed [in heart and nature]
by the truth of Judgement [in God,] and men changing
their Judgements and opinions from one perswasion to
another &c.*

*IN the begining of creation, the creature was created change-
able, that is in a condition that might be changed (or subject to
unity and change) not willingly, but by reason of him that sub-
jected the same in hope: this condition was not wholly subjected
to the power of the enemy [without, but in the creature,] though
a creature, he was subject to temptation and to be tempted by
the power of the Enemy (in the creaturely state of nature [in and
of his body,] and both body and spirits compasure;) for yeilding or
subjection was the creatures frame (in which he had properties and
qualities and faculties acting him,) and in that was he a subject to
what did or should raigin over him (which was or should be his
Lord;) for the enemy could not have entered the creation of God;
nor by and in him (whose place was without [the creature and creation
of God,] where he secretly and biddenly wrought (in the mystery of
darkness and nothingness and emptiness) which made for the exalting
in name and Justice of God (in what he was resolved to glory) over
his enemy and spirit of enmity (that wrought its own torment in the
unconceivable wombe and mystery of eternities sufferance.)*

*Thus was the creature in the cause of his change, from and in
a condition he was first placed and stated in, and had and hath these
conditions they bear (in the fall from and transgression against God,
wherein the work and power of changeableness is manifest;) And
Judgement was and is a condition [in the creature] whose proper-
ty, faculty, and quality is alterable [so and in him] as to a state or
what he doth, or may possess; And it is become an easy thing to
a creature, to change his Judgement from one thing to another;*

or from opinions and perswasions [*in the world*] as the world doth alter and change; but this is but to put new wine into old bottles, or a new peice of cloth into an old garment; for the proper work of truth [*in God*] or God who is a spirit of truth, is to change the heart of the man, whose nature is old, and hath the old wayes and course of the enemies road to walk in, and so creat all things new; then is the prayer and desire of the righteous and upright witnessed and fulfilled (*creat in me a clean heart O Lord! and renew a right spirit within me;*) and the heavens and earth are new created, and every and all desires of the soul are new and after new things (*even in the Lord and of his Kingdom;*) and thus may creatures and people see whether the work of the Judgement of God hath place in their hearts, and whether Judgement be so set up in the earth, that the inhabitants may learn righteousness; for it is Gods work to Judge the earth in righteousness, and they in whose heart the spirit of Judgement and burning doth work (*to the changing it, and them in it*) are such in whom God is come to dwell, and where he sitteth as a refiners fire, and fullers sope, to purify the dross from the silver &c. in that the heart is the true seat of Judgement, and the place where the spirit of truth [*in all creatures*] doth Judge for God, and work its work first, before any thing can be retained that will hold; for where truth or truths are not held and retained in righteousness (*in the righteous part and heart;*) its Judgement is against the man (*that thus treasures up or retaineth [*in the wrong part*] what works and makes against him;*) and the man cannot hold and retain it [*to his lives end*] in any comfort or rejoycing [*therein*] that may appear, and seem to be his strength [*in Judgement,*] but it breaks him, even the vessel or creature (*that strengthneth Judgement against self [*himself*] by his thus building and retaining it in that part it is against him in;*) for it is a very dangerous thing for the creature to hold or retain Judgement in that which makes against him (*though it be the Judgement of the spirit of truth*) in that in this day is the wrath of God revealed from heaven against all them that hold the truth in unrighteousness, and such are children of wrath, filled with the wrath and indignation of the almighty God (*which we were [*by a nature* we*

were born and brought forth in] as well as others;) yea those hate the Judgement of God (that thus retain is in the wrong mind and nature [*the nature of hatred,*] that is the hateful nature of enmity against God and his good spirit of truth, which God hates, (in reference to the enmity therein and thereof is retained against the work and workings, and operation of such his good spirit,) where the truth is, not received in the love thereof;

And this day is God come forth to work a mighty change in the creature and creation (*the earth and world, which is the workmanship of his hands*) for behold he is creating all things new, and Ephraime is come up before his remembrance, that hath sought to rest and settle her self on the old lees and drags of the worlds defilements, and liberty and ease of the flesh, and all fleshly motions and desires; and God hath been emptying her from vessel to vessel, untill she is well nigh refined wine from the lees and the favour of the old nature and vessel is well nigh lost, and the settlement left, in the burning and inflaming body of nature [*to Gods praise and glory*] his Judgement hath wasted and consumed the evil in and of: Oh that there was a heart for these things to enter! and that men would receive and lay up wise sayings! for where truth is received in the love thereof, the Judgement of truth is seen not to be against, but for the creature of God; and he that is in and hath the love of the Judgement of the spirit of truth possessing his heart and soul, hath the love and charity of God there, to inform the Judgement, of the work and works of the enemy (the spirit of truth in Judgement [*in God*] first made and is still bent against, for the creatures preservation out of hurt under the power of the enemy;) and so, Judgement is kept on the work of the enemy (that would destroy the creature or creation of God, the workmanship of his hands, in which a sence of the love of God should remain) in this day Gods salvation and love is sprung up to the creature and creation, which groans and waytes to be delivered, and travails together in pain, for the adoption to wis the redemption of the body, that the persons and spirit of creatures might be saved alive, and as the love of God is hereby come into and dwelt in, where our brother that we see is loved, ere God can be seen and loved and obeyed (*in the heart;*) what remains but a ground for manifesting the same?

And

And hereby, what would lead into the work of destruction the hurt and enmity of the creatures life, is kept out of, and not joyned to *[in the particular or general]* and this is the way he is leading his creature in and by; where the work of the enemy is wearied and tired out, and the creature made weary of the weight and burden of sin, and willing to set down and rest from his own labour *[with God]* and so hath rest and peace with *[God]* in the enemies destruction, he is not joyned and united to *(in heart or spirit)* neither hath any love towards; but hates the work and workings of the enemy and enmity *[to the creatures life and well being]* with a perfect hatred (for the sake of God and his creature, in whom the love of his truth *to reign* ought to be respected, for the comfort and rejoycing of whatever God is pleased to work and act *in the earth and heart of such creatures;*) for that which leads into the power of destruction, and under its spirits guidance, doth first lead and guide into destruction, whereby that seeming zeal for God or the Lord, is for a power of dominion that is God in and of the world of ungodly *(that values not the creatures good and preservation in an equal concern with the honor and glory of that God they have a zeal for, and love to the way of;)*

So who is in the love of the truth revealed in the heart, and that they know and are acquainted with, and the Judgement thereof respects in their own particulars, loves that which shews the evil of all biterness of spirit and enmity against the work and will of God *(in which is an equall concern of his creatures good, in that will and work;)* but the biterness of spirit it loves not; neither the enmity to the spirit of God, which he learns *(by the evil of what he therein sees in it)* to come out of, as that which is no friend to God nor his creature; therefore should he be a friend to it, he sees he should befriend the enemy of God and his own soul, and strengthen the enmity and hatred of God against self *himself;* in countenancing or loving what God hates, and so make the Judgement of God intolerable and hard to be born, *as such work of the enemy is pitied as home;* which by loving that which discovers the evil and danger hereof, he is thereby preserved from, & such evil & danger prevented;

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ed; and so nothing is broken and distracted of the work of God (in the judgement and understanding of the creature) neither so comes forth in the world, through a hastiness of spirit in such the creature (in reference to self and the selfish favour of the minds passion, in the predominacy of any overflowing humour;) but the heart is made new, from whence inordinacy of passion (in such favours) do arise, and where the humors have had predominaci, and the cause hereof (which is the creatures destruction in the particular or generall) dyes from him, and he from it: and so is in and of a healing, saving, sound spirit, sound and wholesome in and under judgement, being seperated from the old, and the old nature and spirit of the world, that had the old affections, which are crucified to him, as he is to the world (in which the inordinaci of love and affection wrought in and after earthly things;) which should the work of the enemy be countenanced in the creature and a pity in the heart lurke and remain to it, that may foster the evil, then is judgement strengthened against the creature (in that work of countenancing the enemies power) and so becomes intollerable to the creature, and can not be born, but leads into distraction and into a broken torn condition: but the treasure being in heaven (where all things are new made and created) the bag is without holes; for the heart is also there, and the affections set on things above; And this is that heart and minde that what hath been (empted from vessel to vessel) is now retained in, and though it hath been the cause of braking. In many vessels, a heart is now felt and found that can retain the savour of its work to its lifes end; and rejoyce in and speake well of the same; that like the good housholder, can bring out of its treasury things new and old; for the heart being made new; there is dayly new and fresh experience of Gods goodness; and though old things are done away, yet the remembrance of Gods goodness and glory (who is the worker) brings up all before the creature, to exalt the goodness of God, and to put the creature in a dayly remembrance of what he is, as in and to himselfe. And here is no more sea, nor confused heaps of unstable waters, and raging waves, that foame up and out their own shame; neither is the broken and torn brought before God, and offered to him

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him as a sacrifice; Yea And here is neither old wine in new bottles, nor new wine in old bottles, whereby the bottles should break, and the wine be spilt on the ground, but new wine is put in new bottles, and both are preserved, and the garment is all new, and so no rent (*which new cloath to the old garment might make the rent worse;*) but a liquor is in the vessel, that hath been powered and emptied from vessel to vessel untill all the evil savour of what was found and remaines (*in the first vessel,*) be lost and consumed; and it is, *though the vessels be altered,* and that is remaining, *which can bear and retain the last savour and taste of Judgement,* oh blessed, blessed to God for ever! for this is the wine that cheareth the heart of God and man, it makes it glad, as we come to drink it a new *with Christ* in the Kingdom of heaven:

Concerning the wedding Garment, which many in this day are found without &c.

This is the day that the light of God is arisen, and his glory doth shine and break forth in the earth and world *in great lustre* through the heart and spirit of his creature, and he that dwells in the light that no mortal eye can approach unto (*in this day immortality and life is come to light through the Gospel*) is come down among men to tabernacle, and the spouse of the great and mighty prince hath made her self redy, the chaste wife virgin (*the bride the lambs wife*) that hath joyned with the spirit of God, and to it is found united in desire, that as the spirit saith come, so the bride (*with the same voice*) saith come; And she hath the wedding garment on, the fine lining (*white and clean*) which is the righteousness of the Saints, *the covering of the spirit of God*; And all that are without this covering (*in this day*) are found naked, and men come to see their shame; And though they are of them that may be come into the bride chamber, yet being found, not having on the wedding garment, *even it that covereth and hideth all the creaturely deformity and weakness and infirmities,* they are nevertheless shut out (*into utter darkness*) where is weeping and wailing, and gnashing of teeth.

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A feast is prepared in this the great day of God, and proclamation thereof is gone forth into the earth and world, yea very many hath been invited thereto; for the table of God hath been spread in the wilderness, and thither hath many been alured, to a feast of fat things, of marrow, and wine from the Lees well refined, and multitudes yea very many hath fallen in this condition (by the way) through unbelief and unfaithfulness of heart that have been found murmuring and repining against God, as a hard master, or hard dealer with them, who hath thereby took occasion to beat their fellow servants (themselves being in the occasion of the hardness and of bringing thither,) but that way are they to return which they went forth, even through sufferance to the man that hath grew up in and under the sufferance of his spirit; and the winter must be endured and the wilderness passed through, which will try every mans works [of what heart they are] for the first appearance of the bridegroom hath been at midnight, and the foolish Virgins as well as the wise hath come forth to meet him, and hath had Lamps trimmed, but no oyl was therein, yea the unprepared hath had a lamp, and it was trimmed, they have come into the feast (very many that were invited,) but without a Wedding garment on, and yet room hath been at the feast, for such that are compelled to come in, and all that are not arrayed to the content of the master of the feast are nevertheless put by shut out, and cannot hold the trial of what is to come, but will come short of the rest prepared for the people of God, in the flying from the one (to wit the winter) they are found short of the benefit of both (even that which endureth the winter, and comes to set down in and enjoy and possess the sabbath and rest of God)

And all them that are not come to taste of the goodness of God, that yet do not taste and see how good he Lord is, are short of experience of the good of these things; they taste not of the dainties of Gods house, and are not arrayed with that which makes lovely in Gods eye, and where a condition is pleasant and refreshable; but in that eternal eye are comprehended, in the state of enmity (notwithstanding their profession;) for though a call and Proclamation is gone forth into the earth and world, unto the sons of men, and as many have been invited, so very many hath been com-
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pelled to come in *(in this day and hour)* to fill up the room in the house of God *[that was once empty of guests yet here also, even at the door or out of the house, they have found a repulse (in an unprepared condition, much more in a condition altogether a stranger to these things, and the life of his covenant of promise: how therefore doth the word of the Lord run thorough me! prepare, prepare to meet the Lord by repentance; that after the armor of God hath been put on, and thou come to the certain found of the trumpet, and art prepared for the battle: the whole armor of light, the shield, of faith; the breast plate of Salvation, and helmet of righteousness, having on thy head the crown of the victory of truth, with the loyns of thy mind girt up to God, and thou made strong in him in mind and soul, thou hereby may be distinguished a Warrior in the army of the mighty God, and under his banner come (which hath been displayed in the fight of nations;)]* And having done all, thou may be found in patience, having the garment of meek and quiet spirit, *which with the Lord is of great price; here in God will receive thee as a tried stone, he will meet thee here as a dove in the wilderness that wants her mate, as a widow in the desert that hath displeased the favour of her husband; as a prodigal son, and the garment is put on, the wedding garment, the garment of praise (in which thou mayest again be joyned, to God (in a new and fresh covenant;)]* oh this is the sume of all! the substance of all! that having done all we may stand, *stand to our own master*, not think so, but be warned by that which learns to take heed lest we fall.

To be covered with righteousness is the thing, to have that over all a mans garment, his cloathing, a wedding garment and it is put on then what can harm? or who can make afraid? To feel truth within *(in the heart,)* to God, to refresh the soul, and to men to have the like mind of truth and righteousness, it is hereby won in the worlds fight, then is the man covered and cloathed with it, as that in the heart is brought forth into action and manifestation *(when the time comes that the exercise thereof is called for in the world;)* for it is both food and rayment; oyl to the wounded, and food & rayment to the hungry and naked, and refreshment to the weary

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every soul; And the more is professed, the more is required and called for (in answer to such profession) and then if there be a stay behind the call, the voice, he is compelled to come in (very like) to see and behold the dainties of Gods house; but he hath not power to touch thereof, much less to taste, but that is his torment, to see that which he hath no appetite to, that is not relishable to his taste. And if so that is not prepared for him nor he for it: But of this are all the upright in heart perswaded, and that they have right to the tree of life, to the paradise of God, to the riches and dainties of his house, notwithstanding all their failings and backsliding which God hath healed freely for his own name sake, having him that all the treasures of knowledge and wisdom are hid in, in their side, whom God freely gave for us all, and with him shall he not freely give us all things: They have relish, they have taste and savour, cloathed they are (on the right hand and left) and do stand forth to be the garment and covering they are cloathed with, and it warmes them without, and refresheth them within (to feel themselves in the life of truth professed)

Concerning the fruitless Tree that cumberes the ground &c.

The ground of this worlds essence and being (the heart thereof, that was an honest and upright heart in Gods creation) was once good and the root of the tree also that God once planted a truly right noble seed, and the body and branches, that grew up from the good ground and root (as it stood good and in innocency) in like manner was good, and brought forth the fruit of his praise and honor, and as one man did Adam in innocency and uprightness in joy and possess the benefit of this good (before nature degenerated into the plant of a strange vine (then were seven grapes brought forth unto the Lord; bitter and unpleasant to taste; the grape of Sodom and Gomorrah; And the servants of the Lord were beaten and smitten; (that were sons for the Lords own) for he looked for grapes, and beheld wild grapes,) and he had no benefit of his vineyard: wherefore he began to brake off the branches, and to plant in others, that might bring forth better fruit, and from

the East and West, and North and South, to call in and invite to come and sit down in the kingdome, with Abraham Isaac, and Jacob, where children of the kingdome are shut out, yet were not the branches that were gathered in, to boast themselves against them that were broken of, and cast out, but to remember and consider the root bares them, and not them it.

And these things were seen and done in a green tree, ere the body was thorough grown, or any thing quite ripe and dry, ready for the fire (of unquenchable burnings,) and before the fruit of *sanctified works and actions* could manifest the hidden works of darkness, and fruitlessness of what is brought forth from the mystery of iniquity, against which the fury of Gods soul is bent; And had he not longed for figgs, to taste of the fruit of what his own right hand had planted, never had the curse been felt, And it was not so much the degenerate plant, the unpleasant tasted tree and fruit, that the curse was to, or that drinks the dreggs of the fury of God, and his wrath and indignation to the wicked; so is its sin strengthened (against the favour, love, and mercy of God, that not only lets see this state, but a way to escape a further and greater danger is made known in and by the same discovery) in reference to what is come forth against the dry tree; for the fruit is already ripe and well nigh gathered in, and the harvest of Gods favour (in the general,) near over (as to and in many particulars, the works hereof hath been manifested and witnessed in;) therefore hath the tree over stood its time, (that which hath no fruit to God in time of vintage,) and offends more then Gods Judgement; for his favour and grace is hereby so abused and sinned against, that is well nigh wearied out (as his Judgement had been offended when fewer grapes were brought forth;) this God bore for thy sake, his creature, and for thy weakness sake and want of knowledge (of his mind and will, and the counselings of his pure spirits work and workings;) because his servants were not altogether sent away empty, but brought unto him such as the ground bore; but where the servants of the Lord, and last of all the son himself, had been sent away without fruit, and evilly intreated, and violent hands laid on them and the heir not owned to be Lord of and

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over the inheritance, the provocation is aggravated and the mans condemnation the more just, in the wilful despite of and against the spirit of grace, and for his own name sake is he thus arisen, that he may get himself a name and a praise (in the salvation or destruction of such he comes to plead with *in mercy and the free grace of his love,*) wherein he begins as an enemy and as submition is found and witnessed (*under Judgement*) friendship and unity is witnessed, and the breach made up and all still and quiet. Yea and was it not a favour in God to bear with this tree beyond the time of his first gathering (*the time that Judgement was due to it, and that God came forth in the Judgement of and against his creature, in a state he is fallen in and under?*) that passing by he should find it cumbring the ground, and have no fruit to his praise or any thing from thence brought forth pleasant to his taste and is it not the favour, grace, and mercy of God, is the ground of thy being, and if it be not of thy well being; is it not because of thy sin and offence against it? for there was goodness in God in his forbearance, and bearing with thee to this day, but if he can have no more good from and in thee *thereby*, say not he hath dealt hardly in this kinde; for on Gods part there is goodness in the ground of thy being (*which honoreth his forbearance*) and if it be not answered on thy part; this is the continual voice and cry of God in that soul that which is good is cumbered, the seild is overgrown with weeds (*netles and bryars and thorns*, and these choak the good seed:) but when the ground is seen bad; *either high-way ground, or stony; or thorny* its nigh unto cursing, whose end is to be burnt; and this is a very sad state, *where mercy and favour hath left man to the second death of Judgements decreeing*, and that beares with the man, waiting to honor and get God a name in its execution; therefore ought the furrow ground to be ploughed up and no more to sowe among thornes.

So this tree is that the man that hath been sown to (*that which is of the flesh being flesh, as that which is of the spirit is spirit;*) which man lives in and reaps and injoyes that *which he hath been sown to and in*, and if it be of the flesh, of the flesh it reapes corruption; for the works of each body and spirit is ripe for tryal
and

and to receive Judgement is ready, which must be born by, and rest & end on the *transgressor*; (though it hath begun or may begin on the creature of God;) And though the works of many doth suffer loss *in this particular*, yet so as their persons shall be saved alive, *in this day of the Lord Iesus*; but where Judgement goes against the body, *the tree or man*; if the creature be not dead to it, and it to him, how hard is it to be born? And the more just judgement is, the more painful is it *to be born by a life in the creature*.

So this is the sume of what hath been sayed, what fruit was brought forth to God (before his truth was professed) was in a green tree and then was the wild olive standing, and the wild vine and grapes was brought forth, and as their Judgement was without and in the first man, they have found hard measure, and were beaten with a few stripes (that which was under the Law and had its measure from men without mercy,) in a time of profession, there Judgement is only with the Lord, and their fruit called for &c. (Though such hath been and are beaten with a few stripes, and hath the like measure meated from God, as they have measured to him [*in his requirings of their duty to his creature,*] and do taste of the bitter things of his house, as he hath tasted of their bitter fruit,) as the fruitless and barren tree, that hath worren out the patience and forbearance of God, and hath drawn forth the strength of the root into a bare and meer show and profession, flourishing with leaves only, but hath no fruit *of that which it makes a shew of and professeth in the world*; This is it that hath a curse at its root; which the Axe of God is layed to, whereas under the law, when the fruit was only sower and unpleasant, bitter to the taste of God, and unflavoury in the nostriles of the holy one (*when as in a sensure, it was offered to him as incense,*) the axe was onely layed to the branches, to the bodyes spreading forth; but now cut it down *said the Lord*, why cumbers it the ground? Oh that this could be read! for great is the work of God, in revealing the mystery hereof *in this day*;

For it is this tree God is displeased with (*in the bitterness of his soul*) that hath not the nature and vigue and sap of the life it makes

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makes shew of and professeth (so and in the worlds eye and sight,) whereby the name of God is blasphemed and spoken evil of by *and through them*; that have been branching forth themselves into several Judgements and persuasions of opinion, and the strength of all they labour and endeavour after is but to make a fair shew in the flesh, and to insult over such they have power over *in this particular*; and so is fit for nought, but the fire: for the sower grapes though they were unpleasant to Gods taste (*such that our fathers or father eat of this tree*) and the childrens teeth hath thereby been set an edge, whereby the anger of what was raised and kindled, hath discovered Gods countenance (*not to be his wounded favour & way and course of doing good*), whereby the sons of men have seen themselves threatned, with the displeasure of God, *that which was thus unpleasant to his relish*; yet shall this proverb no more be used in our Land (*the fathers have eaten sower grapes and the childrens teeth are set on edge &c;*) but as what was done in a green tree hath been favourably dealt with, and the branches thereof only crott, and taken away, as a time of ignorance God winked at much of these things, and chastised them with rods *only* but now with Scorpions; then with a few stripes, but now with many (and concerning this saith my soul, oh that the states hereof could be distinguished of *in the world*.)

Concerning the words of Christ, fear not him that can kill the body; but fear ye him that is able to destroy both body and soul, and cast it into hell fire:

Interduet. Because the Judgement of God is eternal, and the fire is everlasting *into whose burning flames the wicked is and are to be cast*, it hath become a common proverb *in the world*, that out of hell is no redemption; though there may be and are many already in it that thus are using and exclaiming this message unto others: and that both such and all others may have a care for the future, what they say and pronounce *in such cases*; I proceed to declare:

First

First, What hell is? And who those are that already are in it?

Hell is utter darkness, and its fire is the unquenchable fury of the wrath of Gods judgement, *in the torment of the wicked*: but though it be so to a nature and state the creature *mankind*, was once fallen into and under, yet it is not absolutely so to the creature of God, *in any state he hath been betrayed into, and hath so fallen in and under*: for there is a great deal of difference between the man of sin and worker of iniquity (the enemy of mankind *under whose power the creature of God hath fallen,*) and the creature it self thus betrayed (*by the subtle allurements and temptation of the serpent, and Satan, that old deceiver of mankind;*) Yea and the creature of God shall be redeemed and restored *in all the world, into that state of liberty, and under that subjection God first placed and stated him in,* and though God created all things for himself, and the wicked for the day of destruction: yet did not God create them wicked, but that state they were lead into, *under the power of the destroyer, that thereby hath deceived the creature of that peace and comfort in the world, that stands in time and place, that otherwayes was therein peculiar to him, and that he might have enjoyed (whose such day of destruction he the destroyer called to himself,) though the day God created: even this day that manifesteth the destroyer and power of destruction, that God in eternity and his equal decreeings (that measures to every one and thing a just recompence of reward) had ordained and measureth back to him, and on his own head, what he thus awakened to the creature (that is now returned to and on himself;)* Therefore,

Such are already in hell,

Who are not or hath not been brought down into a sence and filling of the creatures misery (*under the power of the destroyer and devourer;*) for thither was Christ Jesus (the lambe of God that taketh away the sin of the world, that was made sin for us, though he knew no sin *in himself*, but took on him the infirmities of nature, *sin was the cause of,* and suffered the curse of the Law *due to sin,* and that was added because of sin and transgression *against God*

God brought, and he indured the shameful cursed death of the Cross, to teach and lead the creature of God what he was to wait in, to feel the power of, *to the overcoming the curse*; for it was written *in the Law* cursed was every one that hanged on a tree; and the curse came on the transgressor first and was added because of transgression, and a sence and feeling of this condition are all to come into *for the creatures sake*, ere the transgression can be removed, and he that is really the transgressor brought to judgement and condigne punishment; for though the woman *the creature of God*, was first found in transgression (*that was created for the man*), and the man *in this state* is by the woman, yet the man of sin, *that man by whom sin came*, was the cause of and in the ground of her betraying (*who was created to be the mans glory in this fallen state*) as he was created to be the glory or Image of God. And it is he that was in the cause of and rejoyceeth in the creatures fall and destruction (*that was not nor is not Gods creature*) that God will destroy by his coming, *in the brightness of his appearance, and by the breath of his mouth and nostriles*. And Thus are all to consider, the man is but one [*that hath soul and body*] and the way of God is but one, and the fire of Gods eternal Judgement (*that is fury and wrath to the wicked*) is but one; and this fire is the curse & pain of death (*the torment whereof is*), that which the enemy kindled and awakened under the sufferance of God (*wherein God is called, and termed a consuming fire*); Yea and this fire is to be indured [*by all*], that he may be known that can indure everlasting burnings, and can dwell with and in consuming fire (*where God is come to sit in his people*) as a refiner; But though the creature was once found in transgression *the first man Adam was*; And though the curse of the Law of men rested and resteth on the just and innocent, yet the judgement of God hath begun at the house of God (*where the judgement of men and curse of their Law hath rested*); And into this sence and feeling, even of sufferance with the just, and to the bearing the waite and burthen of and on the creature and creation of God, we all to come; for there is Christ Jesus *the just*, this suffering and spirit of God; and whoever feeleth or hath a sence of

him, hath that sence first raised of him in a suffering condition, and comes to suffer with him; as did David, *that came the right way to God*, and felt him in the seed and spirit of life in a suffering condition, and for that cause was his soul in hell or grave (under the power of the enemies work, first awakened temptation to that, which being overcome by [as Gods witness was and is awakened in the soul] the torment of fear and terror [of and in death,] made him cry out under, *my sins are a burden to heavy for me to bear*) and whether shall I fly from thy presence, If I go into hell thou art there, and in the bottom of the Sea also, for mighty waves had went over his soul, and he saw the grave of the wicked, and the place of the ungodly (where they dwell *that are set in slippery places*;) but he was assured, that God would not leave his soul there *(in hell or the grave)*, nor suffer his holy one to see corruption; for the Lord sayed unto my Lord *sayed he*, sit thou at my right hand, untill I make thy foes my footstool; so

The dwelling and keeping in a sence and feeling of that state and condition the creature or creation of God is in all the world, is to be in the way and hope of the redemption of God, and to have the faith of God [in his son] concerning the work of restoration; for it is the misery and sad state of the world, that they are unsenceable of their misery, and the sadness of that state *they are in and under*; and therefore is it the house of darkness, and utter darkness will be their portion; if they come not this way, even to that which awakeneth the sence of sin, and of the creatures misery therein and under; for in that state of darkness and blindness of mind, eternitie and endless seperation steals on the creature, and he slips into the pit and ditch *out of which is no recovery*. And this is to have soul and body cast into hell fire, when in the body of nature a life is kindled, and wrath come forth, in resistance to the power of the enemy and destruction the creature in that state hath favoured, and wherein the humors of the mind hath lodged, that leads into and creates humors of body favourable to Beelsh power and dominion; yet I would not have it concluded that the just seed of God and spirit of life in the creature *under favour*, or the creature it self, is alwayes to continue in and

and under sufferance in the world, though while the world is in this state and condition things now standing in and under, needs must the sufferance thereof continue; And the creature is not to go out of the sense and feeling of the state and condition the Justice is in, in the general, into hardness of Judgement against the creature of God in the world, because of any experience of deliverance in the particular, out of such state the generality of people layes in and under, and so in that hard mind and state, to close up themselves against mercy, and pity, and limit God to the will of any creaturely Judgement; for the sufferance of and in the body of nature (in the state things now stand in and under) cannot for ever continue to and in the creature of God, but drives it to its eternal home (which rules in and over the world, and is God in the spirit of the world) to the setting the creature of God at liberty (that hath been in bondage under the power hereof.)

The Difference between the creatures Sinning against the Judgement of God [in a time of ignorance, before God was known and acquainted with,] and against his mercy and grace; after he hath made known and revealed himself in his presence (of joy, favour, and loving kindness.)

Which is

of previous warning and visitation (of repentance) to all the world; but especially to thee (O England!)

Oh World! World! and in thee, (O England!) this is not so much a threatening thee with what is to come to pass as a warning and visitation (of information) for the turning your minds to the

light of Christ and spirit of God (*in your hearts,*) that you may see (*from the King on the throne, to the maid that grinds on the mill or bagger on the dunghil,*) that God is no respecter of persons but is this day come down into the earth to visit for the sins of all (*high and low rich and poor and none shall go free and scape the hand of his Judgement herein,*) for your sins are ripe and ready for destruction.

And this day is your sin and offence against the spirit of God (*or God who is a Spirit*) aggravated against him in that it is now against his mercy & the love of his pity & free grace (*ye are thus found sinning and offending against him,*) from the head to the foot, and so throughout the whole body of nature [*in creation*] wherein the favour and forgiveness of God hath been much wronged and abused (*by their slighting the same,*) which in dayes of old was only against the Judgement of God, and that in a time of Ignorance (*Wherein the creature knew not God, nor his Judgements in sin and offence was against,*) which caused God the more to wink at their faults, and to correct them lightly [*with rods,*] for then they knew not him, nor the mind and will of his spirit [*in judgement,*] that the sin and offence was thus to and against, though sufferance and afflictions followed such the creature [*for his evil,*] but it was good from God (*thus to follow with judgement*) that the creature might thereby come to see his sin, and him that he thus had sinned and offended against, and learn good under the same, to mourn for him he thus had sinned and offended against [*in a time of ignorance,*] and this was a time of tryal [*of his patience*] though he suffered for evil doing, when stooping under the Judgement or Judgements of God, he thereby came to learn wisdom of him to know his spirits counsellings; even the counsellings of his law (*which is light in the heart or conscience;*) for before I was afflicted (*said David*) I went astray, but now I have learned thy Law, and thy Law is light to me. And oh how I love thy Law (*and the judgements and statutes thereof; that are sweeter to me then the honey and honey combs*)

Thus was Judgement the creatures teacher and instructor (in a state under the Law, whereby came up the prophecy or sight of a better and more acceptable day and state of the love of God) and this hath been loved, even the Judgements of God (so and on a state as it was and is due so,) how hath the creature been kept low under judgement (in a state of fear and trembling?) and the love of God hereby hath come to grow and increase in the heart; and so that which first appeared in the judgement turned into mercy and love, and is the free grace of God (so and in his creature) for the first discovery of God [is] in judgement (to a state in the creature it is due so;) and as that is kept to at home, and the creaturely will and strivings, and strugglings watched over, a short work is made in the Earth (in what stoopes to judgement [in God] and to be counselled by his spirit;) and thats become the mercy love and free grace of God to such his creature, is the loving receiving thereof) that first appeared in judgement (in which anger and fury and wrath began to be kindled to and in his creature, and accordingly is measured back (in what is broke forth in and on the world,) but if the creature go on in sin and offence against this the judgement of God (though in the execution thereof sufferance hath pursued him therein,) and a stop was put to his way and course so that he could not any longer go on therein, but was forced to stoop thereto (because his way was hedged up with thornes) yet as sufferance [under Judgement,] any while stayed and rested, hath taken occasion thereby to strengthen himself in sin and offence against the same (oh this is against the mercy, and favour, and love of God!) And it becomes much worse, and the offence of greater (thus to sin against the favour and grace of God [in love, mercy, pity and compassion to his creature] then the sin and offence meerly against the Judgement of God (in the creatures ignorance, that knew not him (in the mind and will thereof,) that the sin and offence was against;) which as it is thus aggravated by what hath abounded, strengtheneth the Judgement of God against his creature (that was at first ordained against the sin the creature was overcome and overpowered by (in which state God reckoned him not for the sinner) but chastised him light.

lightly and with a few stripes, to bring and lead him to the place he first departed from,) that now is chastised with scorpions and beaten with many stripes; Yea my heart bleeds in the consideration of thy offence (*oh England!*) in this particular, and let it be read both by King and People, Rulers, and Subjects (*in that I am in good earnest with ye all*) that no longer shall your tryall be played and sported with; for God will not be mocked (*any longer by ye.*)

Oh Consider, consider! your sin against his mercy, and favour, and gentle dealings, is a great aggravation of your offence, and makes it intolerable: What shall I say to ye? Or what shall I do for ye (*that weary out the patience and long suffering of God?*) I have taken up a complaint, I mourn bitterly and sorely, what grief is like my grief herein? will ye provoke God (*as a man provoketh his enemy and adversary,*) and is it possible he should always bear? O weep, repent and howle bitterly ye adulterors and adulteresses (*that have back-slided from God, and his Judgements, Lawes and statutes;*) for ye all are gone astray, and are an adulterous generation; will ye always offend his patience (*as a wicked man that tryes and straines the patience of his friend;*) and is it possible God should always bear with ye? will ye strive to strain the Patience of God beyond its bent (*because he hath been long suffering and forbearing;*) and think ye he will not be too strong for ye?

For as a man should not streign the curtesie of his friend (*to the end of forbearance; or beyond the freedom thereof*) to make him his enemy; and as he should not provoke and stir up evil toward himself, and cause his own hurt and destruction; so will not the Lord alwaies hold him guiltless (*in the nature hereof;*) oh, is not! and hath it not been (*the love of God*) in the time of thy ignorance and want of knowledge of him, to put a stop to thy waies and course (*as a stop to the way and course of a menstruous Woman, as a hedge to the path of a whore and adulteress from her husband;*) when the Prince of the power of darknets had blinded thy eye (*the god of this World that rules in the children of disobedience*) and the blind were leading the blind (*until both were ready to fall and tumble in*
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the ditch? was it not his large favour to thee his creature (*while in a state of enmity against his spirit, and under the power and leading and guidance of the enemies,*) to let thee see thy state? and hath not the grace and favour and love and mercy [*of God*] appeared and brok forth in the World? and doth it not shine in his forbearance to and of his creature? Oh! lay down, lay down stoop and give place! cry in secret, for God hath overtook thee (*oh perverse people!*) And his grace is become their teacher of all them (*that live godly, righteously, and soberly in this present evil world,*) that denying ungodliness and worldly lust, they should so live and behave themselves, as answer his witness in all hearts and not acquit God evil for his kindness, and provoke his jealousy, which is over them for good,) against them for evil; but (as becometh Christians) should be armed with the same minde as was him they profess.

Therefore let the minde and heart of all that God hath overtaken be awakened; see oh see against whom and what, ye have wounded, and pierced, and grieved, and return to him *in that spirit* that bears the weight and burthen of all on his shoulders: That ye may come to the repentance not to be repented of, *in the godly sorrow of heart*, where sin goes before hand to Judgement, and may no longer continue in the dayly and hourly repentings of the World, nor worldly sorrow of men of corrupt mindes, that sin wilfully after the knowledge of Gods truth hath been received *in the heart*, (and there hath been atasting of the good gifts of God and the power of the world to come, and there remaining nothing but a fearful looking for of Judgement;) for that day had not come if there had not been first a falling away, and departing from the truth; therefore must Judgement be stooped to and born and endured (*on that minde and nature*) in that the repentings of the world (*in the worldly minde and nature,*) will not serve turn, will not renew to go they are ever to be repented of; and though it may not be wilfully and in dispite to the spirit of grace (*that all such sinnings are in and stands in the minde of,*) yet they lead it to (*in whom ever sins after the knowledge of truth is received*) where the sin comes after to Judgement, and men dyeth in
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their sin, then whether he goeth [*that forgiveth sin*] they cannot come; so to live in a state where is the after Judgement, and after repentings (*of the world*), is to live in a fearful troubled state and condition there remaining nothing but a fearful looking for of Judgement, and fiery indignation from Heaven.

Oh! I warn all people *on the earth*, never for time to come to charge any hardness on God, or that he is a hard master, &c. But keep that on self, that the creature of God may feel his love (*whom his love is to*) and may grow up in and under the same; for whatever is done from and in that hard and hardened spirit [*against the creature of God*], *in the name of God*, is thereby the more aggravated against God.

THE END.

